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## Current Literature.

[Books marked with an asterisk (\*) will be reviewed in subsequent issues.]

### OLD TESTAMENT.

#### BOOKS.

MC SWINEY, J. Translation of the Psalms and Canticles, with Commentary. St. Louis: Herder, 1901. Pp. 659. \$3.

GAUTIER, LUCIEN. Vocations de prophètes. Lausanne: Georges Bridel & Cie, 1901. Pp. 93.

This is a very sane, practical treatment of the prophets Ezekiel, Jeremiah, Isaiah, and Amos, with their writings. The author pictures the prophet's own conception of his work, the preparation and zeal with which he executed it, and some of the choicest teachings of each book. The chapters were first given as addresses to the Christian Association of Swiss Students in 1899, and are now published in response to a general demand in Switzerland. They will be especially helpful to preachers and students of the Bible such as were found in the body addressed.

OETTLI, S. Amos und Hosea. RIGGENBACH, E. Versuch einer neuen Deutung des Namens Barkochba. [Beiträge zur Förderung christlicher Theologie, Heft 4.] Gütersloh: Bertelsmann, 1901. Pp. 107. M. 2.80.

WADE, G. W. Old Testament History. London: Methuen, 1901. Pp. 544. 6s.

#### ARTICLES.

ZÖCKLER, O. Die biblische Urgeschichte und ihre babylonischen Parallelen. *Beweis des Glaubens*, Heft 3, 1902, pp. 107-11.

GRAY, G. The Lists of the Twelve Tribes. *Expositor*, March, 1902, pp. 225-40.

The twelve "sons" of Jacob, or the twelve tribes of Israel, are mentioned together and by name some twenty times in the Old Testament, and once in the New Testament. The contents of these lists vary slightly. Professor Gray here examines these variations, endeavoring to show the historical reasons for them.

DAVIDSON, A. B. Jacob at Peniel. *Expositor*, March, 1902, pp. 176-88.

MATTHES, J. C. Die Psalmen und der Tempeldienst. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 1, 1902, pp. 65-82.

LIEBMANN, ERNST. Der Text zu Jesaja 24-27. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 1, 1902, pp. 1-56.

KERSWILL, W. D. The Old Testament Savior. *Bible Student*, March, 1902, pp. 165-71.

HALÉVY, J. Le livre d'Osée. *Revue sémitique*, January, 1902, pp. 1-12.

BOEHMER, J. Die Grundgedanken der Predigt Hosea's. *Zeitschrift für wissenschaftliche Theologie*, Heft 1, 1902, pp. 1-24.

- MEINHOLD, J. Geschichte Israels (review of recent works upon the history of Israel). *Theologische Rundschau*, Heft 2, 1902, pp. 50-58.
- MELTZER, HERRMANN. Die messianischen Weissagungen. *Protestantische Monatshefte*, Heft 1, 1902, pp. 15-33.
- ABRAHAMS, I. Recent Criticism of the Letter of Aristaeas. *Jewish Quarterly Review*, January, 1902, pp. 321-42.
- RYSSEL, V. Die neuen hebräischen Fragmente des Buches Jesus Sirach und ihre Herkunft. (Fortsetzung.) *Theologische Studien und Kritiken*, Heft 2, 1902, pp. 205-61.
- BOUSSET, W. Die Beziehungen der ältesten jüdischen Sibylle zur chaldäischen Sibylle und einige weitere Beobachtungen über den synkretistischen Charakter der spätjüdischen Litteratur. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 1, 1902, pp. 23-49.
- WILDEBOER, G. Die älteste Bedeutung des Stammes קִדְּשֵׁי. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 1, 1902, pp. 167-9.

## NEW TESTAMENT.

## BOOKS.

- The Life and Work of the Redeemer. Twelve Essays by English and American Clergymen. New York: E. P. Dutton & Co., 1902. Pp. 340. \$2, *net*.
- PEARSON, C. W. The Carpenter Prophet. Chicago: H. S. Stone & Co., 1902. Pp. 288.
- \*ALEXANDER, W. M. Demonic Possession in the New Testament. New York: Charles Scribner's Sons, 1902. \$1.50, *net*.
- RIGG, J. H. Scenes and Studies in the Ministry of Our Lord, with Thoughts on Preaching. London: C. H. Kelly, 1901. Pp. 261.
- \*BROWN, W. B. The Gospel of the Kingdom and the Gospel of the Church. New York: Thomas Whittaker, 1902. Pp. 218. \$1.
- BERNING, W. Die Einsetzung der heiligen Eucharistie in ihrer ursprünglichen Form, nach den Berichten des Neuen Testaments kritisch untersucht. Münster: Aschendorff, 1902. Pp. 260. M. 5.

## ARTICLES.

- DIETERICH, ALBRECHT. Die Weisen aus dem Morgenlande. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 1, 1902, pp. 1-14.
- LEGGE, J. R. Christ's Treatment of Indignation. *Expository Times*, March, 1902, pp. 266-8.
- CARR, A. The Twelve Legions of Angels in the Valley of Jehoshaphat (Matt. 26: 53). *Expositor*, March, 1902, pp. 215-17.
- HARRIS, J. RENDEL. 'Our Lord' in the Lewis Palimpsest. *Expository Times*, March, 1902, pp. 283 f.

WHITEFOORD, B. The Christian "Nil Desperandum": A Study of Luke 6:35. *Expositor*, March, 1902, pp. 218-24.

HOLTZMANN, H. Unordnungen und Umordnungen im vierten Evangelium. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 1, 1902, pp. 50-60.

An adverse criticism is here offered of the recent hypotheses concerning the disarrangement of the material of the fourth gospel. The article is particularly valuable for its review of the literature of the subject. Holtzmann's conception of the gospel as a philosophical-religious free composition, in which the historical element is an artificial veneer, precludes all theories of the reworking of traditional material.

KREYENBÜHL, J. Der Ort der Verurteilung Jesu. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 1, 1902, pp. 15-22.

The procurators of the province of Judea when in Jerusalem lived in the palace of Herod, in front of which there was a broad court. The palace was itself called the Prætorium, as we know from similar usage of the term in Josephus and other sources. Jesus was tried and condemned by Pilate in the palace of Herod, and from here was led away to his death. Kreyenbühl argues this view (with Spiess, Grimm, and Guthe) against the more common one that the condemnation of Jesus by Pilate took place at the castle of Antonia.

ABBOTT, LYMAN. Who Is He? *Outlook*, February 15, 1902, pp. 411-13.

In this editorial article Dr. Abbott writes to help an inquirer who cannot "feel sure that Christ was more than man." After reviewing briefly the facts concerning Christ, he says: I will not and I cannot enter into polemical discussions about him; I will not and I cannot enter into metaphysical analysis of him. I have no capacity to define with fine phrases his relation to the Infinite and the Eternal God, and I have no wish to do so. I rejoice in the mysteries of his being which I cannot solve. But to be like Jesus Christ is my deepest and sincerest desire, to have some share in the work he is doing is my supremest ambition; in his teaching I find the sum of all spiritual truth; in his spirit the secret of all life; and in himself an object of love and reverence such that all I have is too little to give to him. If I try to put this experience into a form of words, I can find no better phrase than to say that I believe that the Eternal Presence, whom no one can see or comprehend, manifested himself in this one human life that all might see and comprehend him, and that through him all might come to be sharers of his life and conformed to his image. That such a one as he was should have manifested power transcending the understanding of his times seems to me as probable, on the one hand, as that his disciples should have sometimes misinterpreted these deeds of power, on the other. But I firmly believe that, in the words of François Coppée, quoted in the *Outlook* of January 11, "Jesus did give sight to the blind and life to the dead. As he passed on his brief journey through this world he scattered these blessings by the way to show that he was indeed the Son of God. Thus did he found the religion which during nineteen centuries has given peace to all men of good will."

HARRIS, J. RENDEL. A Curious Bezan Reading Vindicated. *Expositor*, March, 1902, pp. 189-95.

The name of the magian of Acts 13:8 is commonly read Ἐλδμας, but on the ground of certain Western witnesses Blass and Ramsay would give the name as

**Ερομάς.** Harris accepts this form, and proceeds to identify this magian of Acts with the magian described in Josephus, *Antiquities*, xx, 7:2, where the true text is not *Σίμων*, but *Ἀτομον* (see Niese, *in loc.*). It results that this magian whom Paul withstood and defeated at Paphos on his first missionary journey was the same whom Felix secured as his friend to win for him Drusilla (the wife of Azizus, king of Emesa); and that, when Felix had married Drusilla, it was by her influence that Paul was left in prison at Cæsarea when Felix was recalled (Acts 24:27, Western text). Was this the magian's revenge on Paul?

DICKEY, SAMUEL. The Resurrection of Jesus in Acts. *Bible Student*, March, 1902, pp. 137-48.

WARFIELD, B. B. Some Characteristics of the Book of Acts, III. *Bible Student*, March, 1902, pp. 130-36.

CAMPBELL, R. F. The Function of Persecution in Church Extension. *Bible Student*, March, 1902, pp. 148-55.

HARNACK, A. Zu Röm. 1:7. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft, 1, 1902, pp. 83-6.

In a recent article in the *Journal of Biblical Literature* (1901, pp. 1-21) W. B. Smith argued against the Roman destination of Paul's epistle to the Romans, on the ground of textual uncertainty concerning the reading of *ἐν Ῥώμῃ* in Rom. 1:7, 15. The above article is a reply in defense of the Roman destination of the letter; for while Harnack admits that the *ἐν Ῥώμῃ* is not original in 1:7, he is not willing to grant that in 1:15 also these words are an interpolation, since the textual attestation there is very strong. Further, Harnack is sure that on other grounds it can be conclusively shown that Paul addressed this epistle to the Christians at Rome.

CLEMEN, CARL. Die Auffassung des Alten Testaments bei Paulus. *Theologische Studien und Kritiken*, Heft 2, 1902, pp. 173-87.

FRIEDLÄNDER, M. The Pauline Emancipation from the Law a Product of the Pre-Christian Jewish Diaspora. *Jewish Quarterly Review*, January, 1902, pp. 265-301.

The Diaspora was in pre-Christian times divided into two well-defined parties: one of them stood for the literal interpretation and fulfilment of the law of Moses; the other, on the ground of allegorical interpretation, repudiated all ceremonialism and rejected circumcision, sabbaths, festivals, and other institutions. Philo himself bears abundant witness to the existence of just such a wing of Judaism as the latter must have been. Even Eusebius and Hegesippus can be quoted to the same effect. Certain gnostic sects of the second and third centuries, such as Ophites, Sethites, Cainites, and Melchizedekites, which have hitherto been supposed to be of Christian origin, are clearly of pre-Christian Jewish origin. Investigation certainly renders it unquestionable that previous to the origin of Christianity there existed a large Jewish sect which had emancipated itself from the law. Sooner or later New Testament criticism will cease to speak of a Jewish Christianity and a "gentile Christianity founded by Paul," but will speak of a conservative Jewish Christianity and a radical Jewish Christianity, and the credit heretofore given to Paul will be properly assigned.

HOENNICKE, G. Die sittlichen Anschauungen des Hebräerbriefes. *Zeitschrift für wissenschaftliche Theologie*, Heft 1, 1902, pp. 24-40.

## RELATED SUBJECTS.

## BOOKS.

CALDECOTT, ALFRED. *The Philosophy of Religion in England and America.* London: Methuen, 1901. Pp. 450. 10s. 6d.

SLOANE, W. M. *The French Revolution and Religious Reform.* New York: Chas. Scribner's Sons, 1901. Pp. 333. \$2, net.

JOWETT, J. H. *Apostolic Optimism, and Other Sermons.* New York: A. C. Armstrong & Son, 1901. Pp. 277. \$1.75.

A volume of twenty sermons, containing the interpretation of certain important texts and applying their truth to present-day conditions. There is a directness in the style and a warmth, vigor, and spiritual insight in the tone and content of these discourses which make them instructive and inspiring.

\*ROBERTSON, ARCHIBALD. *Regnum Dei. Eight Lectures on the Kingdom of God in the History of Christian Thought.* [Bampton Lectures, 1901.] New York: The Macmillan Co., 1901. Pp. 420. \$2.50.

## ARTICLES.

SANDAY, W. *An Eirenicon from Culture.* *Journal of Theological Studies*, January, 1902, pp. 212-32.

We have here a most interesting review of Dr. Percy Gardner's new volume, *A Historic View of the New Testament*. Professor Sanday, of Oxford University, is the recognized defender in England of a moderate conservatism in New Testament criticism, so that what he says concerning this important radical work has much significance. He finds much in the volume with which he can agree, and which will be helpful toward a more intelligent conception of the Christian faith. Dr. Gardner writes to reconcile religion with the newer views of criticism and science, and his reviewer thinks that he has succeeded in producing a book which will be of real value as an *eirenicon*. Much that the book says concerning the relation of doctrine to life, of revelation and inspiration, of the canon, and of the social content of Christianity, is approved. It is only when Dr. Gardner comes to speak of the results of the criticism of the gospels, taking a position of almost entire distrust of the recorded facts, and finding no trustworthy knowledge of Christ, that Dr. Sanday dissents sharply. Here he thinks that the author is not only adopting a false set of critical results, but is inconsistent with his own former principles and conclusions. The value of the book is said to consist, not in its criticism, but in the warmth and seriousness with which it is written, in the interest which it shows in religious experience, and most of all in the sincerity of its acceptance of a continuous divine purpose running through the whole history of the human race.

HACKSPILL, L. *Études sur le milieu religieux et intellectuel contemporain du Nouveau Testament.* *Revue biblique*, January, 1902, pp. 58-73.

WILSON, C. W. *Golgotha and the Holy Sepulcher.* *Palestine Exploration Fund Quarterly Statement*, January, 1902, pp. 66-77.

This is apparently the first of a series of articles which promises to be of exceptional importance in the discussion of this much-contested problem. The present contribution investigates the origin and significance of the name Golgotha, and the Hebrew legend that Adam was buried there. The burial of Adam and Christ on the

same spot was considered by the patristic writers to be a fact of deep theological significance, as illustrated by seven pages of quotations from patristic literature. In its most developed form the idea was that Christ was crucified directly over Adam's tomb (as one finds the arrangement in the Church of the Holy Sepulcher today), in order that the shed blood of the second Adam might wash away the guilt of the first Adam (*cf.* Rom. 5 : 14-21).

SCHICK, CONRAD. The Muristan, or the Site of the Hospital of St. John at Jerusalem. *Palestine Exploration Fund Quarterly Statement*, January, 1902, pp. 42-56.

We are here provided with a comprehensive treatment of one of the interesting historical sites in Jerusalem, lying contiguous, as it does, to the Church of the Holy Sepulcher. It was within this square of ground that there were unearthed some years ago certain remains of masonry which Dr. Schick and others came to regard as portions of the second wall. If so, the second wall (existing in Jesus' day) excluded the site of the Church of the Holy Sepulcher by a distance of 235 feet. Dr. Schick was convinced of this identification, but admitted that absolute proof was unattainable. But even if this became established as a fact—and there are many things to make it improbable—the authenticity of the traditional site would still be in question, as there are important arguments for the site to the north of the city which have not been met. These will be brought out, probably, by the series of articles on the subject begun in this number of the *Quarterly Statement* by Sir C. W. Wilson.

SMEND, RUDOLF. Beiträge zur Geschichte und Topographie des Ostjordanlandes. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 1, 1902, pp. 129-58.

JACOB, B. Das Hebräische Sprachgut im Christlich-Palästinischen. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 1, 1902, pp. 83-113.

BERNARD, E. R. Prayer in Early Christendom. *Expository Times*, March, 1902, pp. 251-4.

This is an abstract of Goltz's valuable new work, *Das Gebet in der ältesten Christenheit* (1901).

CORSSEN, PETER. Das Todesjahr Polykarps. *Zeitschrift für die neutestamentliche Wissenschaft*, Heft 1, 1902, pp. 61-82.

An elaborate argument is here made in support of Waddington's view that the martyrdom of Polycarp took place on February 23, 155 A. D.

FUNK, F. X. Zur Didache, der Frage nach der Grundschrift und ihren Recensionen. *Theologische Quartalschrift*, Heft 1, 1902, pp. 73-88.

SWETE, H. B. Eucharistic Belief in the Second and Third Centuries. *Journal of Theological Studies*, January, 1902, pp. 161-77.

WARFIELD, B. B. Christianity and Revelation. *Bible Student*, March, 1902, pp. 123-7.

SIMPSON, J. Y. Professor A. B. Davidson. *Expositor*, March, 1902, pp. 161-75. Also, SKINNER, J., in *Expository Times*, March, 1902, pp. 248-51.